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FOREIGN POLICY AND THE LAW OF CHARITY

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IN THIS NATION founded by men who spelled out clearly the moral basis of our political society, it is strange and discouraging to have to insist that our national interest is a much broader concept and reality than mere military security, political stability or economic advantage. Unless this nation has interests and responsibilities which are rooted in moral principles, how do we differ from the arbitrary "legality" of totalitarian states? Unless "national" interest is based upon moral interest, our objectives can claim no superiority over those of the communist nations. If our foreign economic policy fails to recognize that the very fact of our abundance creates opportunities and obligations which far transcend any narrowly conceived selfish and temporary interests, then we deserve to be weighed and judged by the world and by God in the same balance as Russia.

In public debate and private discussion a great variety of reasons are given to justify programs of international aid: we have smothering farm surpluses; our expanding industrial economy demands overseas markets and raw materials; we need to win friends and bolster our national security; if *we* don't the communists will.

But the moral reasons for these programs, if they are mentioned at all, are brought in only parenthetically, or with embarrassed apology. Patronizing "realists" clearly imply that charity and justice have no pertinence to the issues, that they represent only the sentimental idealism of international "do-gooders."

YET, IN FACT, love of neighbor and justice not only have validity, *even in terms of national interest,* but are motives for programs of aid which are more urgent, more far-reaching, and of far greater value than any other motives. Moreover, these motives, if properly explained, could win much more sincere and practical approval here and abroad. Finally, programs undertaken for these motives are more likely to achieve, as by-products, the aims of our foreign policy.

It is likewise strange to hear the uncompromising air of finality with which opponents of foreign aid remark, "These give-aways have to stop. Charity begins at home." For them, there ends the argument. It is difficult to understand why, for all the statement claims is that charity *begins* at home. It doesn't *end* there. It is not completed and perfected until it reaches out to the farthest ends of the earth to all who are in need.

The law of love, the law of charity in all great religions is stated tersely by Christ, "Love thy neighbor as thyself." And lest we wonder who is our neighbor, He told the parable of the Good Samaritan. The lesson of that story is that every man is our neighbor.

Moreover, to communicate to us the importance and the practical nature of such love of neighbor, He went further and spelled out a graphic account of the Judgment: "I was hungry and you gave me to eat; I was thirsty and you gave me to drink . . . naked and you covered me . . . Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me" (Matthew 25:35-40). It is on this basis that at the end of time we as individuals will be judged. We have no reason to believe that nations will be judged differently — perhaps sooner than we think.

BUT THE OBJECTION has often been raised that charity is the responsibility of the individual. Such an attitude ignores the fact that the state comes into being to fulfill for us collectively what we cannot do alone. In our vast world, we cannot reach all who need and have a claim on our charity and, thus, the state acts as our agent. When it gives, it is ourselves giving.

But charity is not fulfilled by mere giving. Emergency will dictate that food and other necessities be distributed quickly and freely. But continued alms tend to destroy the basic self-respect and initiative of the recipients. And by a strange and universal quirk of human nature, the donors come to be hated.

Every effort, therefore, must be made to develop methods and programs which also fulfill the needs of the human spirit. When food, clothing and other necessities are distributed, the beneficiaries should be required to do some work for themselves or their community. To plan such works, to carry them out, to reward willing cooperators, may seem burdensome, but it would certainly increase the recipient's self-respect and aid in developing self-help and improvement.

This idea is not new. It has been successfully carried out. Government and private agencies could develop these methods. We feel sure that Congress, the U.S. people and the peoples of the recipient nations would not object to such practical and fruitful charity.

—Father Vizzard is Assistant to the Executive Director of the National Catholic Rural Life Conference. The above article is part of a NCRLC policy statement.

ITEMS OF INTEREST

United Nations Week

The Church Peace Union's 1956 *United Nations Week* leaflet will be published this month. United Nations Week takes place October 21-27. The 12-page leaflet contains project and program suggestions for church, synagogue, organizational, and community observances of United Nations Week.

The leaflet also includes a prayer for religious services, some biblical themes for talks on the UN, and a short list of suggested reading. Order single copies free; 100 copies for $1.00; and 1,000 copies for $7.50. (plus shipping costs).

Nine Soviet Church Leaders Visit U.S.

Nine Christian church leaders of the Soviet Union will arrive in the U.S. June 2 for a 10 day visit under the auspices of the National Council of Churches, which sent a delegation of U.S. churchmen to Russia on a similar tour this spring. The Russian delegation will be under the leadership of Metropolitan Nicolai of the Russian Orthodox Church.

After a day in New York, the group will go to Greenwich, Connecticut, national center of the Protestant Episcopal Church, for the first of several conversations with the American delegation that earlier visited the Soviet Union. Yale University and Yale Divinity School will welcome the delegates June 4, following which they will visit Ohio, Philadelphia, and Washington, D. C. before returning to New York City, June 11.

The Russian group will include leaders of the Lutheran, Baptist, Armenian Orthodox, and Russian Orthodox Churches in the Soviet Union. In their conferences with the American churchmen who visited Russia, the two groups will continue getting better acquainted with the religious life in each other's country. A nine-point agenda for discussions was agreed upon at similar conferences started when the American church leaders were in the Soviet Union.

The Russian churchmen, none of whom speaks English and none of whom has ever visited America before, will have the opportunity to talk through interpreters to American pastors, theologians, and educators in several places during their brief visit.

At the United Nations

- UNESCO educational experts are currently meeting in Lima, Peru, to discuss a regional effort to help provide a satisfactory education for some 14,000,000 children who are at present without education.
- The International Law Commission, meeting in Geneva, is discussing the law of treaties, diplomatic intercourse and immunities, arbitral awards, and the codification and development of international law.
- The International Civil Aviation Organization is concerned about the legal problems of national rights to outer space. An ICAO Convention, ratified or adhered to by 65 nations, gives each of these nations exclusive use of the atmosphere over their territory, but does not say whether this right extends to outer space.

RECOMMENDED MAGAZINE ARTICLES

U.S. Foreign Policy 1945-55 by Paul H. Nitze. *(Headline Series,* Foreign Policy Association, March-April, 1956.)

An illuminating analysis of U.S. political, economic, nuclear, military, and Asian and African policy by the Director of the State Department's Policy Planning Staff from 1949-53.

For a 'New Realism' in Foreign Policy by Chester Bowles. *(The New York Times Magazine,* May 20, 1956.)

The former U.S. Ambassador to India calls for "a reappraisal of our relations with our fellow men" so that we may "associate our future with that of other peoples on the basis of mutual self-interest."

Foreign Policy in an Election Year by A. William Loos. *(World Outlook,* May, 1956.)

Dr. Loos discusses three issues — the atomic stalemate, the new independence of half the world's peoples, and the Soviet economic challenge — that the U.S. must meet in the coming years.

How Biased Are Our History Books? by Herbert Abraham. *(UNESCO Courier,* May, 1956.)

National ignorance, hatreds, and misconceptions have been perpetuated in history textbooks. This whole issue of the *Courier* is devoted to articles on such distortions of history.

The Crisis of French Colonialism by Herbert Luethy. *(The Atlantic,* May, 1956.)

The author of *France Against Herself* brilliantly analyzes the paradoxes and strains underlying the world's second largest empire.

Report on the Majority by Grayson Kirk. *(The Saturday Review,* May 19, 1956.)

The President of Columbia University, after an extensive Asian trip, reports on "the infiltration of Soviet influence into Southern Asia" and our need to foster more cultural collaboration with Asian nations.

Anti-Westernism: Cause and Cure by Vera Micheles Dean. *(The Christian Century,* May 9, 1956.)

The issues of Arab and Asian nationalism and poverty are examined by the Research Director of the Foreign Policy Association, who is critical of Western arrogance in dealing with these peoples.

Christian Culture: Its Meaning and Its Value by Christopher Dawson. *(Jubilee,* May, 1956.)

The noted British philosopher offers a program for a "radical reform of Christian education which will restore the internal unity of Christian culture."

The Student and Politics. *(The Intercollegian,* May, 1956.)

Rev. Ernest W. Lefever, Dr. Kenneth Thompson and others discuss politics for Christians, current domestic and foreign issues, and effective participation in politics.

TECHNICAL ASSISTANCE: INSTRUMENT OF NATIONAL POLICY

Brooks Hays

Many of the independent nations of the world cherish their independence, but do not fully appreciate the nature of the East-West conflict. Most of them, I am sure, would recognize in case of armed aggression that they do have a stake in the issue that divides the communist and the free world.

Without neglecting the importance of a strong military defense, we must share our productiveness with the less favored peoples of the world. Even if we were not thinking in terms of global strategy against communism, we should be busy convincing the "neutral" third of the world's population that we are gravely concerned with assistance programs that are only remotely related to our own narrow national interests. This involves our ideals. It involves the philosophy upon which we have built our nation.

U.S. Politics and World Programs

There are political implications in these world programs. The businessman fears that the cost may be too much, although the UN proper, with all organizational activities, takes only eight cents per year from the U.S. taxpayer, and when we add the activities of the Specialized Agencies, the total cost is still only 67 cents per U.S. citizen per year. Some of our people fear that energies are diverted that could be used at home. It is difficult to establish that in promoting world progress we promote our own self-interest. But it is true, and we must try to be convincing on that point. There are also considerations outside the appeal of our national self-interest. Underneath the surface of mental skepticism is a potential nobility in the heart of the American voter, and he has springs of generosity and intelligence that can be channeled in constructive directions.

UN Technical Assistance

Some of the most interesting things that were talked over in United Nations meetings this year concerned the UN technical assistance programs. One of the Expanded Technical Assistance Program's functions is to coordinate the work of such Specialized Agencies as the World Health Organization, the UN Children's Fund, the Food and Agriculture Organization, and the International Postal Union. These multilateral operations are extremely important for the underdeveloped countries. Multilateral programs spread the burden, and other nations are eager to assume some of the responsibilities for them.

Every person recovering from a dread disease through miracle drugs feels grateful to find that some of them were discovered in foreign laboratories. The farmers who are aware of the benefits of research abroad, and of the help in their fight against crop diseases, feel a new sense of internationalism. The interdependence of our modern world is, of course, something that I do not need to labor. But perhaps we talk too much of what we have done for other people and too little of our debt to them. We should impress our own people with the fact of interdependence, and certainly we should avoid every appearance of trying to impose our own culture on other peoples.

There is an impression among those who have not probed deeply the question of political sentiment that we should retreat from responsibilities for leadership in education and health and material progress throughout the world. While we cannot read the Russians' minds or appraise their decisions, it is evident that they are transferring some of their energies away from the military into the economic and propaganda fields. We must not let them out-run us. We must be in there fighting for the kind of bold, effective technical assistance program that convinces the people of the world that we are concerned about living standards, and that the people of the United States want to share our incredible productivity with them. If we move into blighted areas and neglected places with imagination and leadership, we will win in this global struggle with the communists, and nothing can obstruct us. I fear that if we follow a pinch-penny policy for technical assistance and foreign aid, we may lose this race to those who believe altogether differently about man, about human society, and about the processes of government by which order and justice are sought.

U.S. Public Is for Technical Assistance

We are making headway. The technical assistance program is being accepted, and I think it is because of the fine admixture of practical values with our historic ideal of service. Every poll I have seen supports this. Only six percent of the college-educated people are opposed; 94 percent are for it. The percentage in favor goes down a little, according to the polls, if specific sums are mentioned. They always look too big, whatever the figure, but the principle is embedded in the thinking of the American people, and even in the group of the lowest educational level — the grammar school level — 50 percent know about technical assistance and are generally for it.

The technical assistance program should not be greatly affected by changes in the Administration or control of Congress. We must have the total resources of both parties to prevail in this great human service. There is too much suffering abroad, and there are too many expectations of us, to leave unutilized our tremendous moral and intellectual resources.

—The above article is an extract of the address given at the Conference on University Contracts Abroad, November 17, 1955, by Congressman Brooks Hays of Arkansas.

PROGRESS OF "DEPENDENT PEOPLES" (2)

BENJAMIN A. COHEN

Britain has informed the Gold Coast that it can have independence as soon as its representatives, to be elected in a popular vote, call for it. The forthcoming independence of the Gold Coast is affecting directly the British Trust Territory of Togoland. British Togoland is administered from Accra, the capital of the Gold Coast, by a United Kingdom Governor. A Commissioner in British Togoland is responsible to him; but all the local services are assured through the Gold Coast.

This has brought about an extremely close relationship between the two areas, although the Gold Coast is a Non-Self-Governing Territory, and British Togoland is a Trust Territory. Noting the Gold Coast's approaching independence, the United Kingdom warned the UN that when such independence was actually achieved, it could no longer act as Administering Authority in Togoland, and that the population should express its wishes as to its future political status.

THE UN MISSION TO TOGOLAND

In 1954, the General Assembly asked the Trusteeship Council to send a special mission to British Togoland. The mission's report was considered by the Trusteeship Council last November, and was passed on to the General Assembly, which adopted basically the mission's recommendations for a plebiscite in Togoland.

That plebiscite, held May 9, was the first in any Trust Territory, and allowed the people of British Togoland to vote on two questions: (1) Do you wish to join with an independent Gold Coast? and (2) Do you wish to separate from the Gold Coast and remain in a status of trusteeship until your future can be decided?

The second question was offered because the problem of the so-called Ewe people has been before the UN for several years, with a rather diminishing impact. This group of tribes speaking the Ewe language numbers about a million people. About 40 percent of them are in the Gold Coast, about 15 percent in British Togoland, and the remainder are in French Togoland.

In view of this fact, the visiting mission was also instructed to visit leaders in French Togoland to find out whether that territory favored some form of unification of French and British Togoland. The mission reported a very strong movement in French Togoland towards greater self-government, with a very large number of people hoping to secure it, or even independence, within the French Union.

FRENCH TOGOLAND'S POLITICAL DEVELOPMENT

The mission also expressed the opinion that, because of a different tempo of political development, French Togoland would have to wait a short while for a plebiscite until new political reforms being adopted by the French Assembly, and some already in application in the territory, were brought to fruition.

By asking the people of British Togoland if they wished to separate from the Gold Coast and remain under trusteeship until their political future could be decided, the door is left open for their reunification with French Togoland, if they wish it.

—Dr. Cohen is Under-Secretary for Trusteeship and Information from Non-Self-Governing Territories at the United Nations. Part one of this article appeared in the May issue.

The reality of British Togoland is a very curious one. Most of the racial groups in the North have no kin other than people in the Gold Coast. Apparently, the overwhelming majority there favors integration with the Gold Coast. In addition, southern British Togoland plays a less important role in the cocoa-growing business, the greatest source of wealth in the rest of Togoland and in the Gold Coast.

GOLD COAST CONSTITUTIONAL QUESTIONS

The General Assembly's plans for the future Gold Coast state have provided a highly centralized government. The present state is composed not only of the Crown Colony of the Gold Coast, but of the Ashantis, a dynamic racial and cultural group, and of peoples in the North. In the course of the constitutional discussions, there has arisen a move to decentralize the future constitutional structure of the Gold Coast, and to create some sort of federal system. A distinguished British constitutional expert has recently been in the Gold Coast to give advice on these questions.

After accepting the main recommendations of the visiting mission for a plebiscite, the General Assembly decided that the UN should supervise it to ensure not only the people of British Togoland, but world opinion generally, of a fair and free vote, unhampered by outside pressures on a largely illiterate population.

A UN Plebiscite Commissioner and a group of some 20 observers and advisors from the UN Secretariat have been in the territory since January 10. A greatly increased registration of voters was concluded, and on May 9 about 80 percent of the eligible electorate voted. Of them, 92,775 favored integration with the Gold Coast, and 66,529 asked for continued British trusteeship under UN supervision. The Plebiscite Commissioner has yet to analyze the vote and report to the Trusteeship Council, which will, very likely, consider the report at a special session, and refer it to the General Assembly.

A REGIONAL EVALUATION

The visiting mission was conscious of the fact that large segments of the population might hold radically divergent views, which would justify an evaluation on a regional basis. The mission therefore recommended that final disposition of the territory be made in accordance with local views. There is a great deal of opposition to such a procedure, because it might bring about one, two or more separate territorial units which would have to remain under some sort of trusteeship, since they would not be economically viable. The General Assembly decided to leave the evaluation of this delicate question to its eleventh session, and to consider then the Trusteeship Council's recommendations. After evaluating the plebiscite, the General Assembly must reach an agreement with the United Kingdom.

This plebiscite is of considerable importance because there are other territories administered within administrative unions: the British Cameroons and the Federation of Nigeria, Belgian Ruanda-Urundi and the Belgian Congo. Tanganyika has a High Commission agree-

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FOCUS> *on the Churches' Work for World Order*

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"Hail to the Chief! Fire Away!"

THE BRICKER AND DIRKSEN AMENDMENTS

The struggle of segments of Congress to undermine the treaty-making power of the Executive continues. The heart of the question is the "supremacy clause" of the Constitution, which states that "treaties, as well as the Constitution itself, are the supreme law of the land, anything in the Constitution or laws of any state notwithstanding." Since ratification of a treaty requires a two-thirds vote of the Senate, Senators Bricker and Dirksen not only mistrust the Executive, but the majority of their colleagues as well.

On March 5, 1956, the Senate Judiciary Committee voted 11-2 to report favorably to the Senate the text of Senator Dirksen's Resolution, which is similar in intent to the resolutions introduced by Senator Bricker at previous sessions of Congress. The Dirksen Resolution, which may come before the Senate this session, proposes an amendment to the Constitution "relating to the effects of certain treaties and other international agreements." Of its two controversial sections, the second is the least important. Section II states that: "On the question of advising and consenting to the ratification of a treaty, the vote shall be determined by yeas and neas, and the names of persons voting for and against shall be entered on the journal of the Senate." Since this provision could be fulfilled by a simple change in the Senate rules of procedure, there is no reason for including it in a Constitutional amendment. The implications of Section I, however, are far-reaching. It states that: "A provision of a treaty or other international agreement which conflicts with any provision of the Constitution shall not be of any force or effect."

* * *

In several discussions of the Bricker proposals, the President said he had no objection to an amendment which would simply state that no treaty or executive agreement in conflict with the Constitution was valid. But an amendment which forbids a conflict with "any provision of" the national charter is a very different proposal. That would tightly confine treaty legislation by Congress to an area specified in the Constitution. And the words as applied "to other international agreements" would put these endlessly in litigation because of the item-by-item uncertainty of the Executive . . .

—Arthur Krock, *The New York Times,* March 6, 1956.

* * *

The Tenth Amendment to the Constitution provides that "the power not delegated to the United States by the Constitution nor prohibited by it to the states, are reserved to the states, respectively, or to the people." Through the Dirksen Amendment, parts of our treaties of friendship and commerce, extradition, narcotic drug control treaties, road traffic conventions affecting matters which in the absence of a treaty would fall under state jurisdiction, could be invalidated.

In addition, Senator Kefauver, a member of the Judiciary Committee who voted against the resolution, reported that "only the most meager consideration was given to the new version [of Senator Bricker's proposals] before it was reported out by the Committee . . . No hearings were held either by the Committee or a subcommittee. There was no attempt to elicit the views of any constitutional experts."

* * *

The new and vest-pocket version of the Bricker Amendment . . . either means nothing or it means too much; and in any case it has no business in the Constitution . . . If it is merely a restatement of what is already implicit in the Constitution and explicit in several Supreme Court decisions — namely, that the Constitution is supreme — it is unnecessary . . . The amendment might be interpreted as forbidding many useful and necessary treaties of the kind the United States has entered into ever since its earliest days . . . At best the new offering from Mr. Dirksen is needless, at worst it is subversive of the Constitution. It ought to be rejected by Administration and Senate alike.

—Editorial, *The New York Times,* March 6, 1956.

ON THE INTERNATIONAL SCENE

Will There Be An Election?

There is more than one election this year that has a bearing on the future of the United States. In distant Vietnam, a decision must be made on whether or not an election will be held. The United States has in general believed in free elections, but serious problems will confront both Vietnam and the U.S. if an election is held to determine whether Vietminh and Vietnam will unite.

In 1954, France conceded that Indo-China was lost to her. When fighting ceased, a demarcation line was drawn at the 17th parallel between Vietminh (Communist ruled) to the north and Vietnam (ruled by decadent Emperor Bao-Dai) to the south. France, Communist China, the U.S.S.R. and the United Kingdom agreed that this partition should not be considered permanent. They agreed, rather, that a general election on both sides of the 17th parallel should be held this July. Supervising this election would be a commission made up of India, Poland and Canada. Neither the U.S. nor Vietnam are a party to the agreement.

We have knowledge of how "free" elections are held in communist states. We can be sure, be it due to belief or police-state methods of persuasion, that most of the people of Vietminh will vote as their party decrees. Simple arithmetic shows that Vietminh would like and could probably get a united, communist country if a general election were held. She has a population edge over Vietnam of two million. Moreover, she has a much larger and better trained army with which to "consolidate" an election victory. To this must be added the fact that her ally and neighbor, Communist China, is ready to supply arms and men if necessary.

The International Supervisory Commission was set up to insure that the free will of the people be expressed through the ballot. Has there ever been a "free election" in countries dominated by Russian or Chinese Communists? Would the Commission have completely free access to any and all voting centers? Experience in North Korea would show this to be highly improbable.

The people of Vietnam have shown a desire to remain free. Under their new ruler, Ngo Dinh Diem, they have made valiant efforts to strengthen themselves. They have taken steps toward democracy (though they have a long way to go). The United States cannot allow the 10 million people of Vietnam to be absorbed by the communist masses. We must steadfastly stand by Vietnam's refusal to participate in general elections this July.

Sukarno's Visit

No one who has seen President Sukarno can doubt his ability or his sincerity. The chief of state of Indonesia is refreshingly candid and friendly. In a few public appearances in the United States, he has done more to dispel suspicion and doubt of his country than could have been done by weeks of diplomatic conversations. He has strictly rejected the label of "neutralism" pinned on his foreign policy. Indonesia's policy is "independent and active," he says.

Indonesia is the newest of the world's republics. She has the sixth largest population, 80 million, of which over 50 million are crowded on Java. Her hundreds of islands stretching 3,000 miles have great potential wealth. But formidable obstacles lie in the path of economic development. A large part of the area is sweltering, tropical jungle. Aside from Java and Sumatra, transportation is difficult. Most difficult to solve, however, is the tendency toward political fragmentation. Since 1949 there have been many minor revolts. President Sukarno, an old revolutionary himself, has ridden out the storms.

A parallel has been drawn between early U.S. foreign policy and that of Indonesia. Both countries were weak at birth and emerged into a world of power struggle. Just as a young America, Indonesia feels a desperate need to remain independent of national power blocs. President Sukarno has quoted Washington's Farewell Address to make this point: "(Nothing) is more essential than that permanent, inveterate antipathies against particular nations and passionate attachments for others should be excluded and that in place of them just and amicable feelings toward all should be cultivated."

President Sukarno has gained much American confidence for his country. He has stated eloquently what we should know — given moral encouragement and economic aid, the newly independent peoples of the world have a good chance to develop the democracy which will serve them best.

"Dependent Peoples" *(Continued from page 4)*

ment with Kenya and Uganda under which certain matters of common economic interest are handled jointly. The plebiscite in British Togoland will greatly influence and possibly speed other plebiscites.

This brief review of developments in Trust and Non-Self-Governing Territories shows that in some places the preliminary stages are those of economic development and social progress, followed by an increased participation in and eventual assumption of political responsibilities by the peoples. In others, political institutions are introduced at the village level, at the city level, and the regional level, and then at the territorial level, and these organs gradually assume authority so that the people may learn that it is not merely a matter of having the right to do things, but of having direct experience of real self-government and independence.

PROGRAM SUGGESTIONS

American Abundance and World Need

One of the crucial issues of 1956 is diminishing farm income in the U.S. and increased agricultural surpluses. One of the vital facts of our world today is that two-thirds of the world's people do not have enough to eat. Yet, the world market cannot absorb all our surpluses at the present time without serious dislocation, nor can the underdeveloped countries afford large food imports. Leaders of both political parties are concerned about finding solutions to the problems of American surpluses and world hunger, but need the support and understanding of an informed citizenry. Clergymen and local world affairs groups can make a significant political contribution by underlining the moral responsibilities of prosperity, and by studying such practical economic problems as world trade and technical assistance. Several useful study aids have been issued recently.

God's Bounty and Human Hunger

Eighty-eight Catholics, Protestants, and Jews issued a statement in 1955 on "American Abundance and World Need." This statement serves as the point of departure for *Gods Bounty and Human Hunger,* a study outline prepared for local groups under interfaith auspices. Among the chapter headings are "The Ethics of Abundance," "The Economics of Abundance," "The Scandal of Surpluses," "Foreign Distribution of U.S. Abundance," and "Sharing Skills." Each chapter contains reading references and questions for discussion. There is a good bibliography of books, pamphlets, films and film strips. Order the 30-page pamphlet for 25 cents from the National Catholic Rural Life Conference, 3801 Grand Avenue, Des Moines 12, Iowa.

Christian Conscience and American Abundance

Drs. Reinhold Niebuhr and Leland Gordon write on the theme of the National Council of Churches' Third National Study Conference on the Church and Economic Life. Dr. Gordon's chapter is on "Our Economy of Abundance: A General Description;" while Dr. Niebuhr is concerned with "Moral and Religious Problems in an Economy of Abundance." There are questions for discussion by church groups and a list of suggested reading materials. Order the 46-page pamphlet from the P and D Department, 120 East 23rd Street, New York, N. Y. Single copies 50 cents (including postage).

The United Nations Approach

An important approach to the solution of the problem of world hunger is being made by UN technical assistance experts who help local communities help themselves to increase production. Because it is a world organization, underdeveloped nations often prefer UN assistance to that of another nation. The UN Department of Public Information has published *Seeds of Progress: Stories of Technical Assistance,* which relates a small, but typical selection of the experiences of hundreds of technical assistance experts. Many of the stories provide illustrative incidents for world affairs speakers, and are suitable for reading aloud. 48 pp. 30 cents. Order from International Documents Service, 2960 Broadway, New York, N. Y.

Films on Technical Assistance

A film on UN technical assistance may spark a world affairs program. Recently issued is *Challenge in the Desert,* a 16-minute film in 16 mm or 35 mm, which portrays how irrigation and reforestation proceeds in Libya with the help of United Nations technical assistance experts. Rent from the Department of Public Information, United Nations, New York for $4.00.

For information about other films on the United Nations and technical assistance, order the UN film catalogue from the UN Department of Public Information. There is no charge for it.

Technical Assistance and Citizen Organizations

A number of religious groups and private organizations in the U.S. carry on technical assistance projects. World Neighbors, Inc., one of the most interesting of these, grew out of the sermon of a Methodist pastor in Oklahoma City in 1951. He spoke on "the needs of the disinherited, the exploited, the poverty-stricken of soul and body." His congregation was shaken, and a group of churchmen and citizens planned and financed an organization which decided to devote itself to village development in India. The encouragement and advice of U.S. government and Point Four experts was sought and given. After considerable study, money was raised to send experts in public health, and sanitation, literacy, animal husbandry and agriculture to India. Local chapters of World Neighbors have been established in many U.S. cities and towns to help support thirteen demonstration projects. The goal of World Neighbors is 120 projects, which could be supported with $200,000 a year.

One of the great advantages of the technical assistance projects operated under private or religious auspices is that they communicate the concern of the individual American for the well-being of his fellow man. For information about organizing or joining local chapters, write World Neighbors, Inc., 1145 19th Street, N.W., Washington 6, D. C.

The U.S. Government and Technical Assistance

The U.S. Government has made a significant contribution to the needs of many new nations for technical assistance. For information about U.S. programs, write the Office of Public Reports, International Cooperation Administration, Washington 25, D. C., and ask for the six-page "ICA Fact Sheet" and for the 18-page *Technical Cooperation Programs Around the World.*

SUGGESTED READING

The Legal Community of Mankind by Walter Schiffer. Columbia. 367 pp. $5.50.

A thorough analysis of international law from Grotius to the United Nations Charter. Of particular interest during this period of discussion on UN Charter review.

A John LaFarge Reader edited by Thurston N. Davis and Joseph Small. America Press. 272 pp. $3.50.

A collection of some of the writings of Father LaFarge showing his insight into world problems and his deep love for humanity and social justice.

Catholic-Protestant Conflicts in America by John J. Kane. Regnery. 244 pp. $3.50.

Problems and conflicts existing in the United States for over 100 years are discussed by a Roman Catholic sociologist.

The Pitiful and the Proud by Carl T. Rowan. Random House. 432 pp. $5.00.

Mr. Rowan, a crack newspaper reporter, looks at Asia in turmoil. Pakistan, India and Southeast Asia were his beat. His experiences there and at the Bandung Conference make this an extremely valuable contribution to thinking Americans.

Democracy in America by Alexis de Toqueville. Mentor. 317 pp. 50 cents.

A specially edited and abridged edition of the classic.

Henry James Autobiography edited by Frederick W. Dupee. Criterion Books. 622 pp. $7.50.

A carefully indexed and annotated volume covering James' life from a small boy through his middle years. It is particularly appropriate, coming as it does on the 40th anniversary of the death of one of America's great figures.

The Power Elite by C. Wright Mills. Oxford University Press. 423 pp. $6.00.

A searching, provocative, and cynical examination of the American social scene in the fields of business, politics, and the armed services. The author believes that the moral uneasiness of our time results from the loosening of older moral values which have not been replaced or renewed.

A Larger Concept of Community by Jefferson B. Fordham. Louisiana State Press. 117 pp. $3.00.

The Dean of the University of Pennsylvania Law School pleads for the recognition of the value of intercommunity, interregional, interstate, and international cooperation in the world of today and tomorrow.

Faith, Reason and Existence by John A. Hutchison. Oxford University Press. 306 pp. $4.50.

An account of the "Copernican revolution" in religious thought during the last three decades. Among the topics treated are the modern interrelation between philosophy and truth, science and religion, and religious ethics and moral politics.

Protestant, Catholic, Jew by Will Herberg. Doubleday. 320 pp. $4.00.

A discussion of the role of the three major religious groups in American life. Although there has been a recent resurgence of religious interest and activity, the author feels that it is often a religiousness without religion, a way of sociability rather than a reorientation of life to God.

New Testament Christianity by J. B. Phillips. Macmillan. 107 pp. $2.25.

A well known English clergyman and B.B.C. broadcaster makes a fervent plea for a rekindled faith in the power of God, His love for mankind, and His actual presence among us in our daily lives.

Eisenhower the President by Merlo J. Pusey. Macmillan. 300 pp. $3.75.

The Associate Editor of the Washington Post and Times-Herald chronicles the chief events of the Eisenhower Presidency, portrays his ways of working, and describes his policies. A sympathetic account.

My Brother Adlai by Elizabeth Stevenson Ives and Hildegarde Dolson. Morrow. 308 pp. $4.00.

An affectionate account of Adlai Stevenson's childhood in Illinois, his school and college years, and his political life as governor and Presidential candidate.

The Gandhi Reader ed. by Homer A. Jack. Indiana University Press. 532 pp. $7.50.

A well-chosen selection of writings by and about Gandhi.

1000 Questions and Answers on Catholicism by Philip O'Reilly. Holt. 351 pp. $3.95.

Concise answers to questions often raised by both Catholics and non-Catholics.

The Color Curtain by Richard Wright. World. 221 pp. $3.75.

The Bandung Conference, still much of an enigma, is discussed by a well-known novelist. It is a personal account, extremely well-written.

History of Christianity: 1650-1950 by James Hasting Nichols. Ronald Press. 493 pp. $5.00.

A noted Protestant historian traces "the secularization of the West" in the events and tendencies of the great cultural and religious divisions of the West. A well-documented text for the serious reader.

The Development of Modern Christianity Since 1500 by Frederick A. Norwood. Abingdon. 256 pp. $3.75.

A highly readable account of the rise of denominationalism. Dr. Norwood, a Protestant scholar, sees an underlying unity in the Christian faith, present in the Ecumenical Movement, and expressed at Evanston in "the determination of ecumenical Christians to stay together."

World Alliance News Letter

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